The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No 6.—Vol. V.] LEXINGTON, KY. WEDNESDAY, AUGUST 6. 1828. [Whole No. 214

TERMS OF THE LUMINARY.

Two Dolls. per ann. if paid in 6 months
Two dolls & 50 cts. at the end of the year
All subscriptions to continue till paid up
All Communications must be post paid

THE GRAVE.

BY WASHINGTON IRVING

"The grave is the ordeal of true affection. It is there that the divine passion of the soul manifests its superiority to the instinctive impulse of mere animal attachment. The latter must be continually refreshed and kept alive by the presence of its object; but the love that is seated in the soul can live on long remembrance. The mere inclinations of sense languish and decline with the charms which excited them, and turn with shuddering and disgust, from the dismal precincts of the tomb: but it is thence that truly spiritual affection rises purified from every sensual desire, and returns, like a holy flame, to illumine and sanctify the heart of the survivor.

The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal—every other affliction to forget; but this wound we consider it a duty to keep open—this affliction we cherish and brood over in solitude. Where is the mother who would willingly forget the infant that perished like a blossom from her arms, though every reflection is a pang? Where is the child that would willingly forget the most tender of parents, though to remember be but to lament? Who, even in the hour of agony, would forget the friend over whom he mourns? Who, even when the tomb is closing upon the remains of her he most loved; when he feels his heart, as it were, crushed in the closing of its portal; would accept of consolation that must be bought by forgetfulness?—No, the love which survives the tomb is one of the noblest attributes of the soul. If it has its woes, it has likewise its delights; and when the overwhelming burst of grief is calmed into the gentle tear of recollection; when the sudden anguish and the convulsive agony over the present ruins of all that we most loved, is softened away into pensive meditation on all that it was in the days of its loveliness—who would root out such a sorrow from the heart? Though it may sometimes throw a passing cloud over the bright hour of gayety; or spread a deeper sadness over the hour of gloom; yet who would exchange it even for the song of pleasure, or the burst of revelry? No, there is a voice from the tomb sweeter than song. There is a remembrance of the dead to which we turn even from the charms of the living. Oh the grave!—the grave!—It buries every error—covers every defect—extinguishes every resentment! From its peaceful bosom spring none but fond regrets and tender recollections. Who can look down upon the grave even of an enemy, and not feel a compunctious throb, that he should ever have warred with the poor handful of earth that lies mouldering before him.

But the grave of those we loved—what a place for meditation! There it is that we call up in long review the whole history of virtue and gentleness, and the thousand endearments lavished upon us almost unheeded in the daily intercourse of intimacy!—There it is that we dwell upon the tenderness, the solemn, awful tenderness of the parting scene. The bed of death, with all its stifled griefs—its noiseless attendance—its mute, watchful assiduities. The last testimonies of expiring love! The feeble, fluttering, thrilling, oh! how thrilling!—pressure of the hand. The last fond look of the glazing eye, turning upon us even from the threshold of existence. The faint faltering accents, struggling in death to give one more assurance of affection!

Ay, go to the grave of buried love, and meditate! There settle the account with thy conscience for every past benefit unrequited—every past endearment unregarded, of that departed being, who can never—never—never return to be soothed by thy contrition?

If thou art a child, and hast ever added a sorrow to the soul, or a furrow to the silvered brow of an affectionate parent—if thou art a husband, and hast ever caused the fond bosom that ventured its whole happiness in thy arms, to doubt one moment of thy kindness or thy truth—if thou art a friend, and hast ever wronged, in thought, or word, or deed the spirit that generously confided in thee—if thou art a lover, and hast ever given one unmerited pang to that true heart which now lies cold and still beneath thy feet;—then be sure that every unkind look, every ungracious word, every ungentle action, will come thronging back upon thy memory, and knocking dolefully at thy soul—then be sure that thou wilt lie down sorrowing and repentant on the grave, and utter the unheard groan, and pour the unavailing tear—more deep, more bitter, because unheard and unavailing.

Then weave thy chaplet of flowers, and strew the beauties of nature about the grave; console thy broken spirit if thou canst, with these tender, yet futile tributes of regret:—but take warning by the bitterness of thy contrite affliction over the dead, and henceforth be more faithful and affectionate in the discharge of thy duties to the living.

NEWSPAPERS.

There is hardly any thing so much needed in a family as a newspaper, and yet nothing comparatively speaking is esteemed of so little value. If a man undertakes to retrench his expenses, instead of lopping off what is really useless and extravagant, the first thing to be amputated is the newspaper. He will not drink a bottle of wine the less, nor chew the less tobacco, nor divest himself of a single unseemly habit; but he sits down and demonstrates to a certainty that a paper neither feeds nor clothes him, and therefore it is a great tax, and then a note is despatched to the printer "Sir, I cannot afford to take your paper any longer"—or "times are hard, money is scarce—*ergo* you may discontinue sending my paper"—or with any other excuse that may come uppermost.

Now we believe that every one who will make a fair trial, and observe the influence of reading over his family, will find at the end of the year that he is not a cent the poorer for having been a subscriber to a good newspaper. He will have accumulated more real intelligence of the every day concerns of life and the movements of nations—we take it for granted that he has perused every number with avidity—than he would have done in a series of years deprived of the sight thereof. His wife will have picked up much information relative to the government of her children, many useful lessons of household economy, and no small share of instruction suited to her situation. The children will acquire a habit of reading and a degree of intelligence worth the price of subscription ten times told. In fact, a good, virtuous, well conducted newspaper in a family is the best economist of time, and the aptest instructor of the mind.

POWER OF THE BIBLE.

Charles and Samuel, two young brothers, quarrelled. Charles struck Samuel, and they came to me, still angry, to have the difficulty settled. I took the Bible, & turning to the sermon on the mount, requested Charles to read aloud a part which I pointed out. He read as follows: "And whosoever shall say to his brother, Thou fool, shall be in danger of hell fire." I suppose, said I, you know what that means. Yes, he replied, in a faltering voice. Well, did you call Samuel a fool? No, said he, his eye brightening with joy that such an awful denunciation did not apply to himself. But you struck him, and which is the worst, to strike your brother, or to call him a fool? This question dispelled the expression of joy from his countenance. He readily drew the inference, turned aside his face, melted into tears, and a reconciliation was immediately effected.—*Genesee Sab. School Herald.*

CHRISTIAN COURAGE.

When sinners are very bold in the service of Satan, surely we ought not to be cowardly in the cause of God: when impiety and infidelity wax insolent and impudent, we should grow the more strenuous and zealous in opposing them: and if our enemies "set their faces as a *flint*, and make their brows as brass," the Lord can make ours as the *adamant*, and enable us to withstand deceivers and opposers to the face, without fearing their frowns, threatening or rage. *Scott.*

CURE FOR DYSENTERY.

It is probably not so generally known as it should be, that *boiled milk*, thickened with flour, and taken in the first stages of *dysentery*, is in all common cases an invaluable remedy. Boiled milk without flour is too harsh.

The experience of years, in a large family in this city, has proved the above a valuable and speedy remedy for this life-destroying disease.—*N. Y. Obs.*

New York, 6th mo. 1828.

SPEECH OF THE REV. WM PATTON, OF NEW YORK CITY,

Delivered at the Anniversary of the London Missionary Society May 15, 1823.

Mr. Chairman—From the kind manner in which I have been introduced to this meeting, you will perceive that I am a "son of one of the youngest daughters of creation" That I have come from a land which a little while since was covered by the bold forest, and where the voice of civilization and the praises of God had never been heard But now the forests have faded away, and the temples of the living God are erected. When I take my stand upon one of her loftiest mountains, and glance my eye over her flourishing villages, towns and cities, which extend along her sea board, and far into the interior the scene presents itself to my imagination, like a "broad fringe of gold upon a deep mantle of green." (Cheers.) Mr. Chairman, I love that country. (Hear.) Not because it is the land of my birth, although here my feelings are by no means cold or indifferent, but because I see on the bold arch which God has thrown over it, written in letters of pure light, "Liberty of Conscience." (Cheers.) I love that country because there is even now carrying forward an experiment such as the world has never seen since the days of Constantine, and never, perhaps on so large a scale,—an experiment in which every christian community is deeply and vitally interested. It is, whether the Church of Christ has virtue, and energy, and purity enough to sustain and perpetuate itself without the arm of civil power. (Cheers.) I love that land, because I have there traced the movements of the Holy Spirit. I will advert, sir, to a few facts. It is true, that the spirit of God has been poured out upon the churches in America, within the last few years, in much larger measures than usual. The reports are from the North and the South; from the East and from the West; from the village, the town and the city. Scarcely have I taken up a religious newspaper for some time past,—without reading the notices that several places were enjoying the reviving influence, and that many were the hopeful subjects of converting grace. * * * * *

The Holy Spirit has descended upon our colleges and seats of learning; and thus much of talent and influence have been consecrated to the Lord. We have an annual day of fasting and prayer among our churches, when the people of God [illegible] for the alone purpose of pleading for the Holy Spirit to descend upon our Colleges; and we have been encouraged by the hope, that while we were yet pleading the holy influence was felt in the halls of science. I also feel warranted in saying, that in our Theological Seminaries there has been a growing spirit of Missions. There is one fact in the history of our Spring Anniversaries, which we think has had a happy influence upon our public Meetings, it is this, we have been in the habit of holding a Prayer Meeting, on the morning before the commencement of the Anniversary Meeting The object of this season of prayer is to supplicate a blessing upon the public Meeting about to be held, and upon the cause of sacred charity. But, Mr Chairman, a very distinct and complimentary reference has been made to the large subscriptions made in the city of New York, on behalf of Missions. In listening to the remarks that have been made, I have feared lest we should congratulate ourselves, as though we had indeed done something If I have a right spirit, and if my brethren at home have a right spirit, we shall be humbled together, when I tell them what I have heard; humbled that we have done so little in comparison to the greatness and reality of the demands, and humbled to think that that little has excited so much notice in Christian England. But sir, the honor does not belong to America. It must be ascribed to the softening and sanctifying influences of the Holy Spirit. The subscription was made in the autumn of last year, during the sittings of the American Board of Commissioners for Foreign Missions. * * *

Previously to the time of their meeting in New York, there had prevailed in some of our churches a spirit of prayer, in reference to the expected anniversary; and, Mr. Chairman, I never shall forget one Saturday morning. The directors had met for the transaction of business, and the subject which then demanded our attention, was one not more than ordinarily interesting; but then, when we expected it not, the spirit descended—not by external signs, but by a simultaneous, deep, and tender movement upon every heart. Oh! I have not words to describe the scene; for it verily appeared, as each looked upon his brother's face, as though his face did shine. I cannot tell you how the world with all its pageantry and glory sunk in the distance. I cannot tell you how the missionary cause then rose, in its majesty and power: it seemed as though the bright glories of the Eternal, richly and sweetly rested upon it. I cannot tell you how the soul of man then magnified itself into its true value: and how 600,000,000 of the heathen stood before us perishing for the lack of the Gospel It was under the influence of such feelings as these, that we felt that something must be done. We felt that the soul's value imposed an immediate and weighty obligation upon the church of Christ; for we saw that our every thought, and word, and action, were intimately connected with God and eternity. This was the origin of that subscription Accordingly, early the next week a Meeting of gentlemen was called, at which a statement of the wants of the world, and the favorable openings for new Missions was made. A subscription paper was circulated, and 26,000 dollars was pledged annually for five years, making in all $130,000 * * * *

There is one view, Mr Chairman, of the cause of sacred charity, which has deeply interested my mind; it is the influence which the benevolent Societies of our day are destined to exert in fulfilling those declarations of Scripture, which tell us that war, and the rumours of war shall cease; that the spear shall be beat into the pruning hook, and the sword into the ploughshare." The influence to which I allude does not arise from the distribution of the Bible, nor from the clear exhibitions of its doctrines by the faithful ministers of the cross; the influence is altogether of another kind. For it is a principle in the constitution of man, that whenever our sympathies are interested in a sacred object, we contract a strong attachment for those who are similarly employed. In accordance with this you find that on anniversary occasions, no man dare cry, "I am of Paul, I am of Apollos, or I am of Cephas" No—names and sects are lost on the flowing together of the sympathies of our hearts And, Mr. Chairman, ever since I have ventured upon this watch tower, I have felt, (pardon me, for I must speak the honest language of my heart,) I have felt as though I must go round to every sentinel, and, grasping his hand with the nerve of brotherhood, give him such a congratulation as would tell its tale upon his heart. (Loud cheers.) Oh! it is when standing upon such ground that I feel myself to be a son neither of Columbia nor of Albion And why may not this feeling have a wider range, and extend to nations? Let me state a case. In England, the number interested in the cause of Christian benevolence is constantly increasing; the same is true of America. Bid this tide to set strong for a term of years, until the majority of both nations shall have enlisted their sympathies into the cause of sacred charity, and you will have knit together the hearts of millions. When this is done I would defy Satan, with all the banded legions of hell, to stir up strife enough to make England and my country war again No sooner would the thought have struggled into existence, or the first war note have sounded, than the sympathies of millions would burst forth, and plead, and plead, and plead as for a brother's life. (Cheers.) No—when a majority of any two nations love some common sacred cause it is impossible for them to war. With them, war and the rumours of war must cease—with them, the spear must be turned into the pruning hook, and the sword into the plough share, or hang in some ancient hall the monument of former barbarity (Cheers.) Oh then, may I not congratulate myself, that as England an America have a common origin—a common language—and a common religion, that they will soon strike the hand of fellowship in the great work of redeeming a world (Cheers.) May I not congratulate myself that the day is not far distant when the lion of England shall roar for a defence around the tents of Judah, whilst the eagle of America shall rise and flutter over them, and spread abroad her wings. (Enthusiastic cheers.) But England and America are not the only countries that are marching towards the day of Millennial peace and glory. For where shall we now look, and not find at least the commencement of some Christian enterprise. Thus, then, as the cause of Christian benevolence shall gain in each kingdom of the world, in that proportion will kingdoms feel that God hath made of one blood all nations—that all are brothers Let us rejoice, then that whilst the benevolent associations of the day are laboring to water the nations from the well spring on high, they themselves are watered—that whilst they are directing their bold and manly efforts to scatter the truth for the emancipation of the world, their silent and, by many, their unobserved influence, is making the paths straight for the triumphs of the Prince of Peace.

London World.

DUTIES OF YOUNG CHRISTIANS.

1. John ii. 14 —*I have written unto you, young men because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.*

The fact that these young men were Christians—the fact that they had begun to receive that spiritual strength which Divine grace imparts to all the followers of the Redeemer—the fact that the word of God had entered into their hearts

and was abiding there, like a well of water, springing up to everlasting life—the fact that they had overcome the enemy of their souls—the fact, in short, that they had been born of the Spirit, was the very reason why the apostle wrote to warn them against sin, and to exhort them to press onward to the highest point of Christian holiness.

So now, it is not enough for the youthful Christian, that he has repented and believed, The work of pastoral vigilance over him does not cease at the moment he is brought into the kingdom of God. It is but just begun He needs perpetually to be warned against the illusions that beset his path, and the snares that may intercept his progress towards celestial glory; and perpetually to be incited to holier aspirations, and to more devoted usefulness.

It is not enough, then, for the young Christian to be barely a believer;—it is not for him to be satisfied with having just so much piety as will carry him reputably through the world, and safely into heaven; it should be his aim to become a Christian of eminent piety and of eminent usefulness.

I. The young Christian ought to aim at the highest degree of *intellectual improvement* within his reach. An ignorant man may be truly a Christian; may be devout; may be safe and happy; may be in a measure useful;—not, however because of his ignorance, but in spite of it He may be truly a Christian, devout and happy; but his Christian character, instead of resting on his ignorance, will rest on what he knows.

II. The youthful Christian ought by all means to cultivate a *spirit of Christian activity*. There are Christians who are not active Christians They are active men perhaps—men of great business, and great enterprise,—but as Christians they do nothing They have intelligence perhaps, and every other means of influence; but they are not active in the cause of Christ; and so their influence is for the most part useless to the church. They may be, now and then, wrought upon by others to contribute something of their influence to the advancement of the cause of God; but they are rarely, if ever, active,—they are passive, having no motion of their own. Now the difficulty with such Christians—and it is a great one—is, that when they became Christians, they did not resolve on the right standard of excellence:—they have never received, and very likely they never will receive, such an impulse as effectually to rouse within them the spirit of Christian enterprise: they have never formed the habit of untiring activity in the service of Christ. And so they live along, with a reputable profession of Christianity, doing nothing, or next to nothing, for the cause which they have espoused; nothing directly, and very little indirectly, for the salvation of souls; and at last when they die, neither the church nor the world is much the better for their religion.

Now it is for you, my young friends, to choose whether you will be such Christians—mere ciphers in the kingdom of God—or whether you will be Christians to some purpose. If you do not choose to spend your life in doing nothing for the cause of Christ, now is the time for you to establish such habits of activity, and to cultivate such a spirit of Christian enterprise, as will hereafter guide you and impel you into every path of usefulness which Providence may open.—Cultivate therefore now such a spirit and such habits, that hereafter the work of serving Christ, by efforts for the advancement of his kingdom, may not be to you a strange work—a work too strange to be attempted If you do not form these habits now, probably you never will; for it is very rare that an individual, converted in youth, is, in after life, so converted a second time as to acquire a new Christian spirit and to form new Christian habits. The general form which his character takes at the beginning, commonly continues to the end. I say then if you are to be an active Christian hereafter, you must be an active Christian now. Opportunities for being active—opportunities for cultivating the spirit of Christian enterprise—are now abundant. The church is arming all her sons for self defence and for conquest.—In the sabbath school, in the various associations for missions, for distributing the Bible, for circulating religious tracts, for all the purposes of Christian benevolence, there is work for young hands to do; and in these ways you can be active now and can be cherishing that spirit of enterprise, which will not only enlarge your Christian usefulness and augment your Christian enjoyment through life, but will swell the happiness of your eternal song in heaven. The circle of your youthful friends, affords a thousand occasions for Christian activity—which, if you improve, you may not only turn many to righteousness, but win for yourself a brighter and still brighter crown of everlasting glory.

Nat. Preacher.

The Example of Christ as a Test of Christian Character.

Now try this test yourself. Suppose you should live one whole day *exactly* as Christ lived: how would that day compare with the ordinary days of your life? Would it be a day for the suspension of your customary pursuits and of your wonted enjoyments? If so, then the conclusion is too obvious to be mistaken. Try the test again. Where have you been during the past week, and what have you done? If Christ had gone with you wherever you went; if he had stood by you to hear whatever you said, and to witness all your actions; would not he have been ashamed of you; and would not you have been ashamed to have him look upon you? He *was* with you, though you saw him not. If you forgot his presence, he did not forget you. He saw you.—and did he see you walking even as he walked? If he did not how are you his disciple? Be not deceived. You may have many goodly frames, and may speak many goodly words about your own inward conflicts; and yet be none of his. You may know much about his Gospel, and admire the splendour of eternal things; and yet be none of his. You may perform from time to time many an occasional act of devotion or of benevolence; and yet be none of his. If you are his, you will *so walk even as he walked*. Be not deceived; if you *have not the spirit of Christ, you are none of his.*

Nat. Preacher.

From the Vermont Chronicle.

EXTRACT FROM A MANUSCRIPT SERMON.

Prov. 14; 32. "*The wicked is driven away in his wickedness.*"

[After portraying the feelings of one who had been many times almost persuaded to be a Christian; and after describing those of the profane swearer, the Sabbath breaker, the drunkard, the gambler, and the infidel, upon the bed of death, with clear views of their past life, the speaker took the last character as a fair specimen of the whole.]

"Here, mark the poor man's condition. His fears of death persuade him that he shall recover. He presumes that his friends would inform him, if his hopes of returning to health were not well founded He is deceived, and no one dares to undeceive him! Surrounded by his friends, relatives, and family, he firmly believes they *will* inform him, if death be near. But his friends, like himself, are so well aware that he is not *prepared* for death, that they cannot be convinced of his true condition. He, busy in observing every thing that passes around him, discovers that they are alarmed. One, and another, look at him—then turn away and weep. They gather in little groupes, and converse in a low voice Suddenly his sight grows dim—his hearing becomes imperfect; yet not so imperfect as to prevent his hearing it said of him, by one who stands by his bed-side, "he is dying! he is dying!- The blood is settling under his nails!" Instantly his eyes fix—his features change—his livid lips convulsively separate—his whole frame quivers . . . At this instant the soul tears away from its trembling tenement and appears before God!— There—naked—trembling—alone—it finds itself friendless at His awful tribunal!"

—— y ——— ——s.

AFFLICTIONS.

1 Every real Christian, in time of affliction and adversity, will make God his refuge, and look to him for comfort and relief. "I found," said David, "sorrow and trouble, then called I upon the name of the Lord."

2. The people of God particularly recognize his providence in all their adversities and troubles, whatever instruments may intervene. And this apprehension of the Divine agency is fundamental to that communion with God, which saints in affliction maintain, and to the holy submission and heavenly composure which they feel.

3 Christians are heartily disposed to justify God in the severest afflictions which come upon them, as well as in all his other dealings; the proofs of this in scripture are so numerous that it would be superfluous to quote them. They may receive treatment from men, which they are conscious they do not deserve; but if God should add condemnation to affliction, they would vindicate not only his character and government, but his dispensations to them.

4 Good men in adversity examine themselves, and endeavor to ascertain why they are afflicted: to find what they have done or neglected, on account of which God contends with them. Their prayer is, "That which I see not, teach thou me; show me if there is any evil way in me."

5 Every real Christian deliberately chooses to continue in adversity, rather than be delivered from it by any sinful means. Christians are not insensible to pain, but, rather than sin against God, they can cheerfully submit to disappointments privations and sufferings.

6 The people of God fail not to bless him for sanctified afflictions; esteeming the happy effects of them on their own minds, more highly than deliverance from them—If their affections are weaned from this world, if their sinful propensities are mortified, if they are advanced in the divine life, and made more meet for heaven, by means of adversity, they never think it too great or too long continued.

Flavel

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
AUGUST 6, 1828.

"OUR OWN AFFAIRS"

We intended this week to have made some additional remarks about the circulation of the Western Luminary: But a correspondent having handed us the following communication on this subject, we decline saying any thing farther at present.

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For the Western Luminary.

WEEKLY RELIGIOUS NEWSPAPERS.

Mr. Skillman,—Being too much indisposed this morning to ride five or six miles to aid a Brother in the commencement of his sacramental or four days' meeting, my mind was lead to inquire what could I do to day to advance the cause of my divine Redeemer. After some reflection on various subjects and plans of doing something for God, I determined to address you on the importance of christians subscribing for, and reading attentively some weekly religious newspaper.

These weekly messengers, are heralds of the Saviour; they bring good news from afar; they tell us of the advances of the wonder-working Spirit of God in our dark world; they inform us of the rapid and unequalled march of the gospel, in the formation and promotion of Bible Societies, Missionary, Moral, Temperance, and Tract Societies throughout the world; and in revivals of religion on a more extended scale than we have before seen; also the rise, struggle, and overthrow of error, and the wide-spreading, unparalleled exertions of the christian world to *send out the light and truth of God's word* to the very ends of the earth; together with the glorious effects of these exertions on thousands of our fellow-men. These are the concerns about which christians feel the deepest interest; therefore to have this interest excited and kept up, it is indispensable that they should be weekly and daily brought before our minds. This can only be done, by receiving and reading a religious newspaper, or papers. As iron sharpeneth iron, so does the face of man his fellow. The heart of real piety is cheered, warmed and comforted, by reading or hearing of the wonderful doings of the Lord on the hearts of men, in the different parts of the world. The christian sometimes feels like the work of the Lord was done, and his own heart begins to despond, and when he looks around on the thousands that are in their sins, exposed to endless ruin, his very soul grows sick; but when he reads the religious intelligence of the day, his prospects brighten, and his heart rises with inward fervour in gratitude and prayer to Almighty God that he would visit the long desolation of Zion. An elevated tone of piety is in this way excited and by these means promoted; the people of God become acquainted with the spirit and feelings of the times, and a sort of oneness of spirit and effort for the conversion of the world is produced. If Christian parents would consider for one moment the importance of religious newspapers for their children, I am persuaded that not one family would be without such a paper any longer than it could be obtained. It would bring their children to love reading, love religious intelligence understand the mighty things which are doing in the world and under the blessing of God, would be the means of impressing their hearts with the great concern of their souls salvation. If every young lady who professes the religion of Jesus Christ, would subscribe for and read prayerfully and attentively a weekly religious newspaper she would find her piety and her graces increasing weekly; and she would be capable of exerting an influence over her young friends of both sexes that might be lasting as eternity. And who of them would not be willing to deprive themselves of some unnecessary article of dress, to the value of a dollar or two, to obtain a portion of intelligence which would greatly increase their own happiness, and widen the prospect of their future usefulness to their dying fellow beings? A daughter might in this way do that which might be instrumental in the salvation of her father, her mother, her brother, or sister. Where is the young man who has professed the religion of the Bible, who is not able to spare as much of his earnings each year as would secure to him a weekly religious newspaper? and by obtaining one, and reading it, his own piety is increased, his stock of information is enlarged, and he becomes a more useful member of the church, and a more enlightened citizen of civil society. Where religious newspapers circulate freely or extensively, there the kingdom of Christ progresses, there christians are engaged in ardent wrestling prayer to God, there Zion travails, there sinners are converted.—Look over our own state, and you will see the truth of these remarks. Ministers of the gospel are far from discharging their duty to their people and themselves, who do not urge the necessity of attending to this subject. Religious newspapers are the preachers' silent assistants.

But many will say, these papers are very important, but I do not live near a post office, and therefore it is inconvenient to get the paper. Do you not live near enough some town or post office to go there once a week, or month, for some article of dress or other purpose? If so, suppose several of your neighbours subscribe for religious newspapers, and have an understanding, that whoever goes to the town or office shall bring out the papers for the neighbourhood. In this way you would generally receive your papers every week. But perhaps some may say, we have subscribed for the ——— Magazine, or, we intend to subscribe for the ——— monthly paper. Now, these Magazines are good and useful in their place, but they are generally doctrinal, and contain but little religious intelligence. They are calculated to build up believers in the doctrines of the gospel. Weekly papers give us the important results of the truth on the hearts of the people.—It would do your heart good, sir, to witness in some families, the solicitude manifested to get hold of the Luminary every week, when it comes. Sometimes the father can only glance at a few particulars, before the wife, the son, or the daughter, may be seen watching to see the paper laid down; and as soon as it is down, it is taken up with avidity, and read with delight: and thus it goes through the family.

I have, with regret heard that some professors of religion in good circumstances, have withdrawn their names from the list of your valuable paper. My heart trembles for that man who cannot find the value of two dollars in the columns of the Western Luminary in one whole year's reading. His appetite must be remarkably dull, for religious intelligence, if the little religious news that he can receive in a monthly Magazine can satisfy him for a whole month. Such persons ought to pause and ask themselves whether they do not take more pleasure in reading the political than the religious papers of the day; whether they do not feel more concern about the election of a favourite candidate to an office for a few months than the election of a soul to eternal salvation.—I trust the christian community will awake on this important subject, and each individual will come forward and subscribe for and read attentively the religious intelligence of the times. And may the great Head of the church prosper and continue you long in your present useful and highly responsible office; and may he put it into the hearts of the people to read your excellent paper weekly, is the fervent wish of your friend.

August 1st 1828 H.

REVIVALS.

BETHEL, KY.

At the close of a four days' meeting in Bethel Church, Fayette county Ky on Monday last, fifteen persons came forward to the anxious seats, as awakened and inquiring sinners.

SHELBY COUNTY, KY.

We are informed, at a four days' meeting in the Presbyterian Church at Fox Run, Shelby County, (under the pastoral care of Rev. James L Marshall) in the early part of last month, between 40 and 50 persons were added to the Church on a profession of their faith and new obedience.

HENRY COUNTY, KY.

We also learn that in Henry County, in a church under the pastoral care of the Rev A Cameron, a very interesting revival has commenced.

NEW-PROVIDENCE, KY.

Extract of a letter from the Rev Dr. Cleland to the editor of the Western Luminary, dated,

New Providence July 30 1828

The 3rd Sabbath in this month was our quarterly periodical communion here. There were 21 added to this church (N Providence) since the last sacrament. The season was very refreshing and at no time I believe, more encouraging as it respects the number of the anxious. This blessed work has gradually, yet powerfully, progressed in this church for more than three years. O, for a continuance of this gracious work until all the ransomed of the Lord are converted and brought into the fold of our great and blessed shepherd. Yours affectionately."

SMYRNA, KY

Extract of a letter from the Rev. Samuel Y Garrison, to the editor of the Western Luminary, dated

Smyrna, Mason cty July 28th 1828.

"There has been an interesting state of religious matters in the Smyrna church and congregation for the last four or five months. I came to this place about the first of January last, and have since that time confined my labours chiefly to this congregation. Previous to this, the Smyrna church had been, for years, destitute of ministerial labours, and had been mourning among the desolations of Zion. Her hedges seemed to be almost broken down and they that passed by the way plucked her; the enemy and the wild beasts of the field wasted and devoured her, so that the few faithful sons and daughters of Zion that remained there, had almost given up all hope of her restoration. They had hung their harps upon the willows, and wept when they remembered her state and mourned over her desolations. But the Lord heard their cry, and the voice of their lamentation came up before him, so that he has poured out his Spirit and watered this vine with the dews of heaven.—And for some months the voice of mourning has in some degree turned to joy, at seeing the work of the Lord revived and sinners embracing the salvation of the gospel. The Lord still carries on this glorious and gracious work here. At a four days' meeting which closed on last Monday, 16 persons made a public declaration of their faith in the Lord Jesus Christ, and were received into the communion of the church. Making in all 75 that have been added since the work began; and many more in the bounds of the congregation still appear to be anxiously inquiring the way of life and peace."

CINCINNATI, OHIO.

It will be seen from an article below from the Pandect that the Revival in Cincinnati, continues; and that

upwards of 500 persons were added to the different Churches in that City in the course of two weeks.

From the (Cincinnati) Pandect July 29

POWER OF THE GOSPEL

IN CINCINNATI

Sirs, what must I do to be saved?--Acts. xvi 30

This solemn inquiry, recorded in the history of past ages has been recently repeated by so many and with so much earnestness in this city that we are constrained to ask what is the resemblance between the condition of the Jailor at Philippi, eighteen centuries ago, and that of the citizens of Cincinnati now? The jailor was a sinner—so are they. The jailor knew that without salvation he must perish—so do they. The jailor trembled and enquired eagerly, "what must I do to be saved?"—so do they. In the history of the jailor and the condition of inquiring souls in this place, the following facts are apparent. Sin is an evil and bitter thing—every sinner must be saved through Christ or perish—every convinced sinner in some way or other makes the same inquiry—every teacher of religion who is not a blind guide, returns to the inquiring soul the same answer-- Believe in the Lord Jesus Christ, and thou shalt be saved;" and every believing soul obtains salvation —submits to the institutions of Christ's kingdom and dedicates not only *himself* but *all his* STRAIGHTWAY to God. Those who have carefully examined the distinguishing marks of the present religious excitement in this city, and compared them with revivals of religion under the preaching of the Apostles, possess the clearest proofs that the same doctrines, the same spirit that converted thousands, and added them to the church on the memorable day of Pentecost, operates now in bringing hundreds--O that we could say thousands--in this place to repentance towards God, and faith in our Lord Jesus Christ.

One of these proofs is, that there is to be seen among worldly minded, unbelieving men, the same spirit of cavil, of objection, of opposition, of misrepresentation, of blasphemy, as was exhibited against the effects of the gospel in the Apostolick age. But let not the servants of God strive; let them be patient, and gentle, and firm, & diligent, let them believe, and pray, and move forward in works of faith and love, and they will yet see some, who now reproach, come forward and bow to the sceptre of mercy.

During two weeks, ending the 16th inst. not less than five hundred persons have been added to the Methodist, Baptist, and Presbyterian churches in this city on a profession of their faith in the Lord Jesus Christ. Among these are to be found the rich, the poor, the learned, the ignorant, the old, the young, the devout moralist, & the vile profligate, the man who never spoke against the Bible, and the reviling infidel.

They have all come with one confession—"We are unworthy miserable sinners." All with one profession—"We believe that the Lord Jesus Christ is the only Saviour." All with one declaration—"We forsake our sinful pursuits and pleasures, and, by the grace of God, will go with his people in doing good" Whether they have *confessed* and *professed* and *declared* understandingly and sincerely, remains yet to be tested. If any should unhappily backslide or apostatize such melancholy instances will furnish no proof that the revival is not of God, nor can such cases form any excuse for sinners who reject the gospel. We have had no opportunity of observing the rise and progress of this solemn work of reformation except in the Presbyterian churches, and we can state with delight and gratitude, that the meetings there have been the most orderly and solemn that we ever witnessed The assemblies in the First Presbyterian church, often amounting to between two and three thousand persons for the most part, exhibited the stillness and solemnity of the grave; or rather approached, in the various exercises of devotion nearer to the ideas we have of that ardent zeal and profound reverence which holy beings feel and manifest before the eternal throne. Nor has there been any thing novel introduced, except inviting people to the "anxious seats'—a small variation in the manner of receiving members and the multiplication of religious meetings. This good work is still progressing. Revivals are commencing in several neighboring congregations, of which we hope to be able soon to give satisfactory and pleasing accounts; but we can hazard nothing in this paper from vague report; we must receive official communications before we go into detail We close this article with one word to the indifferent and the opposer. Jesus must have dominion over this whole earth. Those who will not submit to his sceptre of mercy, must be broken by his iron rod. O then embrace the Saviour, "lest he be angry, and ye perish from the way."

GRANVILLE OHIO.

Extract of a letter from the Rev J. Little to the Corresponding Secretary dated Granville, Licking County, Ohio, May 20, 1828—

Dear Sir.

By looking at my name you will recollect that I was once a Missionary of your Society. I am now established in a town that affords me full support. But still I feel deeply interested for Domestic missions, and such is the famishing state of the surrounding country, that I feel compelled to beg my people to give me up, now and then a day, to preach abroad. My people at present enjoy a revival. Within a few months we have heard of 40 or 50 converts within the limits of the parish Between 70 and 80 attended the inquiring meeting this week. —Four other townships in the county have revivals This county has 25 townships, and 24 000 inhabitants.

Home Missionary.

MISSIONS OF THE UNITED BRETHREN.

It appears from the last number of the United Brethren's Missionary Intelligencer, that at the close of 1827 they had four stations in Greenland occupied by twenty-one missionaries including females; in Labrador, three stations and twenty-six missionaries, in Canada and the United States, three stations and ten missionaries; in the Danish West India Islands seven stations and thirty-four missionaries; in the British West Indies, fifteen stations and forty-seven missionaries; in Surinam, one station and ten missionaries; in South Africa five stations and thirty nine missionaries Total, thirty eight stations, and one hundred and eighty-seven missionaries, including females. This is an increase of two stations and nine missionaries above the returns for the close of 1825 —*N Y. Obs*

From the New-York Observer

IT IS ONE THING TO RESOLVE —ANOTHER TO PERFORM

The truth of this maxim, is readily seen by all: and we think it equally true that a resolution is worth nothing unless the spirit of the resolution is carried into effect. And no man should feel that his obligations are discharged, simply by a *resolution* to discharge those obligations A resolution is no more than a recognition of our duty and a solemn promise to perform it—And in this light should the friends of the Bible view their resolutions to *supply* the *poor* and the *destitute* with the bread of life!

'Tis delightful to witness the efforts that are making to dispel the moral darkness, by sending forth light and truth, not only into every country but into *every* family and *every heart*—This is a glorious work, in which *all* may and ought to engage with their might And who does not love to anticipate the happy results of this labor of love! It will not only cause the blind and the ignorant in our own country to see the light and understand the truth which is able to save their souls but it will give new strength to all the other benevolent enterprises which so signally characterise the present day

When the destitute at home have been supplied; when they have seen the light and rejoiced in it; they will have hearts to *feel* and to *pray* for the coming of Christ's kingdom all over the earth And with their prayers and their tears, they will cast their "mites" into the treasury of the Lord. Such motives; independent of the great command, "Go ye into *all* the world and preach the Gospel to *every* creature" should take fast hold, and produce a *lasting* conviction in every Christian heart.

But we cannot reasonably expect these fruits, unless the seed is sown,--unless the Bible is circulated—unless these *good resolutions are carried into effect* And is it not as easy to do this *speedily*, as to defer it till near the close of the year! At the end of the year, let not the enemy triumph because the work is not accomplished--But let the same promptness and zeal which characterise the resolutions, also characterise their execution. But how shall this be effected? Experience shows that the most expedient and efficient method is, to appoint suitable agents who shall go to *every house* ask *every family* whether they have the Bible, solicit donations *wherever* they go, and, as far as time and opportunity will allow, assemble the people and address them on this subject. Pursuing this plan, it can be known when the work is *done;* and in most cases, the agents will collect more than enough money to cover all the expenses. A want of funds therefore can be no excuse for delaying the work Besides, this *thorough* course will cause those who have the Bible to value it more, and to feel more deeply for those who are destitute of this inestimable treasure. "Be not weary in well doing" nor defer till *to-morrow* what should be done *to-day*. Freely ye have received freely give." The good of society the prosperity of Zion and the glory of God call for speedy united, untiring *zeal* and *action* in feeding the starving souls of the thousands around us with the bread of *eternal life* H. D.

From the New York Observer.

FOREIGN NEWS.

THE SEAT OF WAR.—Active preparations appear to be making to carry on the war both by the Russians and Turks Says the London Courier of June 13th.

The arrival of the Emperor Nicholas at Ismael we announced yesterday, adding that preparations had been completed for passing the Danube in three places and for pushing the siege of Brafla with great vigor. Additional intelligence has been brought by the Paris papers of Wednesday, the Petersburgh Gazette of the 24th ult. the Prussian State Gazette, and the Hamburgh papers of the 5th

Brafla has been closely invested and the suburbs taken—the garrison, which is not more than 3 000 strong have fruitlessly attempted to check the besiegers by some inconsiderable sallies. In a former war this place made a most formidable resistance under Ahmed Aga, and both the besiegers and the besieged sustained great loss. It is now likely to fall an easy conquest.—The passage of the Danube has been delayed on account of the river having been unusually high. The Emperor was expected to return from Odessa to the army on the 29th ult. and his arrival would be the signal for the passage.

Whilst all is preparation and activity on the part of Russia, what is the conduct of Turkey! We stated on Tuesday that the despatches from Lord Cowley informed his Majesty's Government that the passage of the Pruth was known at Constantinople; but that it had not produced any effect upon the Sultan, that is, it had not induced him to make overtures to Russia, or to any of the Allied Powers. The Prussian State Gazette contains an article from Constantinople of the 18th, announcing that the Russian Declaration of War had arrived on the 12th and was immediately followed by the assemblage of the Divan--that every thing had assumed a warlike appearance—that the Sultan's order, calling on all Mussulman's from 12 to 60 to take up arms, had been read in all the Mosques.

GREECE.—M Eynard, Secretary of the Swiss Greek Committee, writes under date of Geneva, May 16th, that "Count Capo d'Istria is well satisfied with the state of public opinion; every thing in Greece is improving, order is becoming gradually re-established, and the power of the President increases every day; he is beloved and respected, and under his paternal government, every thing is receiving its proper organization; the people begin to cultivate the lands, to establish schools, and even to clear the roads."

From the New York Observer.

THE SABBATH.

Change from the SEVENTH *day to the* FIRST.

No reasonable man will deny, that if the Lord of the Sabbath should see fit to change the day of its observance, he could do it without any disparagement to the institution itself, or diminishing aught from its sanctity and binding authority We expect to prove that he has actually done this; and would observe—

1. That the very framing of the Commandment seems to have been made with reference to such a change. For it is written, "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the *seventh* day; wherefore the Lord blessed the *Sabbath* day and hallowed it." He did not bless and hallow the seventh day *as such*, but only as being the day on which the Sabbath was long to be observed. On the contrary, he blessed and hallowed the *Sabbath*, independently of any changes which he might appoint in respect to the day of its observance.

2. The idea of such a change is perfectly rational. The Sabbath was originally instituted to commemorate the work of creation. But another event occurs, of surpassing wonder, into which the angels desire to look, and which deeply concerns every child of Adam The same omnipotent Creator is the actor,—the action itself is far more expensive and glorious.—and the results so great that "eternity, with all its years," will never be able fully to unfold them.

'Twas great to speak the world from nought.
'Twas greater to redeem.

Now, the day which saw this mighty work accomplished, reason itself would decide, should be held in everlasting remembrance. And since two days in seven are more than Infinite Wisdom saw best to subtract from the usual concerns of life, what should hinder the Sabbath from being transferred to the day on which the work of redemption was completed?—especially, since by this act the work of creation is by no means thrown out of mind. The Sabbath still returns upon one day in seven. The great fact, that "in six days the Lord made heaven and earth, the sea, and all that in them is," still presents itself in its full force, on each return of this holy day.

3. Such a change was obscurely revealed in prophecy. "For behold," saith God. (Isai. lxv. 17, 18.) "I create new heavens and a new earth; and the former shall not be remembered, neither shall it come into mind. But be ye glad, and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing, and my people a joy."—The latter verse explains the former: from which it appears that the new creation spoken of, is no other than *redeeming and sanctifying the souls of men*; by means of which they become a rejoicing to God and to each other. In other words, it is the work of Redemption; in comparison with which we are told the former creation shall not be remembered nor come into mind. "This passage," says Dr Dwight, "appears to me to place the fact in the clearest light, that a particular, superior, and extraordinary commemoration of the work of Redemption by the Christian Church, in all its various ages, was a part of the good pleasure of God; and was designed by him to be accomplished in the course of his providence But there neither is, nor ever was, any public, solemn, commemoration of this work by the Christian Church, except that which is holden on the first day of the week, or the day in which Christ completed this great work by his resurrection from the dead. This prophecy has, therefore, been unfulfilled, so far as I see, unless it has been fulfilled in this very manner"—Another prediction of similar import is found in the 118th Psalm. In the 22d verse we read, "The Stone which the builders refused [Jesus Christ] is become the head stone of the corner." The Psalmist then subjoins, after an intervening verse, which does not at all break the connexion, "This is the day which the Lord hath made; [i. e the day which Christ consecrated and made holy when he became the headstone of the corner; or, in other words, when he arose from the dead;] we will be glad and rejoice in it."

4. The example of the Apostles, and the marks of honor put upon the day by Christ himself It was on the *first* day of the week that he met the two disciples going to Emmaus, after his resurrection, expounded to them the Scriptures, and was made known to them in the breaking of bread. (Luke xxiv, 13.) It was on the *first* day of the week that he appeared to the eleven, when gathered together, and others with them, and showed them his pierced hands and feet. (Luke xxiv, 33, and onward.) It was the *first* day of the week when he came to his disciples, being all assembled except Thomas, and blessed them, and gave them their commission and the Holy Ghost. (John xx 16—20.) On the next *first* day of the week, the disciples being assembled, Christ apeared again, and with great condescension removed the doubts of Thomas. "Though Christ, after his resurrection," says Willison, "met with several of his disciples upon other days of the week, yet on the *first* day only did he appear to them when assembled together." "The *first* day of the week is the only day of the week, or month, or year, that is ever mentioned by number in all the New Testament: and wherever it is spoken of, we hear of the religious observation of it, by the disciples assembling together."—On the *first* day of the week, at the feast called Pentecost, the Holy Spirit decended in a miraculous and glorious manner upon the Apostles and the multitude then convened.—In Acts xx. 7, it is said, "And upon the *first* day of the week, when the disciples came together to break bread, Paul preached to them," &c. From the manner in which this is expressed, it is plain that the *first* day of the week was the stated time of meeting together for worship and the celebration of the Lord's Supper. Paul directed the churches in Galatia and Corinth to set apart, on the *first* day of the week, something for the poor saints at Jerusalem.—(1 Cor. xvi, 1, 2.) Now why on the *first* day of the week? Plainly because, on account of their public meetings, such collections could be more conveniently made than on other days. In the Revelation by St. John, (i. 10.) he says, "I was in the Spirit on the Lord's day;" which shows that this day was perfectly well known and understood. That this refers to the Christian Sabbath, is evident both from the expression itself, and also from the history of the Church.

5. The testimony of early Christians. Ignatius, a companion of the Apostles, says, "Let us no more sabbatize," i. e. keep the Jewish Sabbath, "but let us keep the Lord's day, on which our life arose"

Again, the same writer says, "Every lover of Christ celebrates the Lord's day, as the queen and prince of all days."

Agustine says, "the Apostles maintained that the Lord's day ought to observed with religious solemnity, because on it our Redeemer arose from the dead; and hence it is called the Lord's day."

Justin Martyr, who lived at the close of the first and beginning of the second century, says, "On the day called Sunday, is an assembly of all who live in the city or country; and the memoirs of the Apostles and the writings of the Prophets, [New and Old Testaments,] are read."

Irenæus, a disciple of Polycarp, the disciple of St. John himself, who lived in the second century, says, "On the Lord's day every one of us Christians keep the Sabbath, meditating on the law [Scriptures] and rejoicing in the works of God."

Dyonysius, Bishop of Corinth, who lived in the time of Irenæus, says in his Letter to the Church at Rome. "To day we celebrate the Lord's day, when we read your Epistle to us."

Tertullian, who lived in the second century, speaks of the Lord's day as a "Christian solemnity," and asserts that some of the heathens fancied that the sun was the God of the Christians, because they celebrated Sunday"

Origen, who lived in the same century, urges the duty of prayer, "especially on the Lord's day, which is a commemoration of Christ's passion."

Eusebius, who lived at the close of the third and beginning of the fourth century, declares that "from the beginning the Christians did assemble on the first day of the week, called by them the Lord's day for the purpose of religious worship."

The above is but a very brief view of the evidence in proof of a change of the Sabbath from the seventh day of the week to the first Yet brief as it is, we do not see how it can leave a doubt in any unprejudiced mind. If the Apostles were divinely inspired, as no believer of the Bible disputes, their example in a matter of this kind is decisive: and our Lord himself seems evidently to have sanctioned the change. Indeed it is more than probable, that during his forty days stay on earth after his resurrection, wherein he continued instructing his disciples in "the things pertaining to the kingdom of God," and "giving his commandments to the Apostles," (Acts i, 2, 3,) he, among other things, appointed this change, leaving them to promulgate it to the world after his ascension.

ROWLAND HILL

EXTRACT OF A LETTER TO ONE OF THE EDITORS OF THE N Y OBSERVER.

London, March 15 1828

On Sabbath evening I had the privilege of hearing, for the first time, the far famed ROWLAND HILL. As his chapel was distant more than a mile from my lodgings, and as I had been told that it was usually crowded, I went, as I supposed, at an early hour, in order to secure a seat; but when I arrived, I found that the service had commenced, and that the chapel, which accommodates 3000 people, was so crowded that there was scarcely room to stand in the asile. I succeeded, however, after a few minutes, in getting a seat which gave me the best opportunity of seeing and hearing to advantage At the commencement of the service, the Episcopal Liturgy was read, with some omissions, by a young gentleman, whose appearance indicated that he was an Episcopal clergyman. The congregation then

sung a hymn from a collection by Mr. Hill, at the close of which he came from the vestry into the pulpit. The very appearance of the man was to me eloquent. His fine person, and dignified countenance, and silver locks, and patriarchal air, awakened my veneration before he opened his lips. He first offered a prayer, which, while on the one hand, it was strongly characterised by original and impressive thought, was on the other, so simple, that it seemed like the effusion of the heart of a child. After prayer was another singing, and then followed the sermon. Though it was quite an unpremeditated production, and took its complexion very much from the feelings of the preacher at the moment, yet it was rich in valuable thought,—was in some parts exceedingly beautiful, and throughout bore the impress of a superior mind, acting under the powerful impulse of a heart warmed by the love of Christ. He seems capable of touching almost every chord in the human constitution at pleasure; of delighting the imagination with exquisite imagery, of assailing the intellect with powerful argument and of dissolving the heart by a melting pathos. His passion for the ludicrous, which comes out on almost all occasions, and which often excites more than a smile in his audience, scarcely discovered itself at all during the sermon which I heard from him; and I can truly say, that though I have often heard a more coherent exhibition of Gospel truth, I have rarely heard a more edifying one. While his whole sermon must have been perfectly intelligible to every child in the audience, it could not have failed, I think, to interest men of improved intellects.

Since the Sabbath I have had the pleasure of two or three interviews with Mr. Hill, which have interested me exceedingly. His conversation, while it savors of deep piety, is marked by a brilliancy and point, and sometimes by satirical smartness, calculated to engage and rivet attention. He informs me that he was the warm advocate of the American cause during the Revolution, and was regarded in this country as a rebel; that he considered it as a vile war which the English carried on against us, and that he always heartly wished us success, and always confidently believed we should succeed, because we were fighting for our liberties. He manifests a deep interest in the present eventful struggle between the Greeks and Turks, and seems to contemplate its various bearings at once with the eye of a politician, a philanthropist and a Christian.

Mr. Hill belongs to a family of rank: his father was a Baronet, and he is himself uncle to the present Lord Hill, who has succeeded the Duke of Wellington, as commander of the national forces. He was graduated at St. John's College, Cambridge, and went into the ministry at an early period. It is supposed, and I doubt not with good reason, that he has preached more than any man living, and that no minister in England has probably been directly instrumental of so many conversions since the time of Whitefield. At the advanced age of 84, he preaches upon an average, seven times a week, besides attending many other public meetings; and I imagine that there are few clergymen, if any, whose labors are in so much request as his, on public occasions. He retires from the city during the summer season, to his family mansion, in one of the distant Counties in England, and for several months in the year, preaches to a congregation in that neighborhood; while he takes care to have his own at home supplied by some of the most popular preachers in the country. An anecdote was mentioned to me the other day, which strikingly illustrates his benevolence. It fell to him and a Bishop in the Episcopal church to preach in behalf of the same object of charity, at the same place, and on the same day. The Bishop preached in the morning; and after the collection was taken up, it was carried to him that he might take whatever he pleased, as a compensation for his services; and he took five pounds. Mr. Hill preached in the afternoon; and when, at the close of the service, the plate containing the money collected, was carried to him in the same manner, he asked, "Why they brought that to him?" Upon being told that it was brought that he might take pay for his services, as the Bishop had done in the morning, he asked how much the Bishop took? The answer was "five pounds."—He immediately drew from his pocket a five pound note, and putting it into the plate, replied, "Well, you shall not lose any thing by *us*." I do not vouch for the authenticity of this anecdote, but it was told to me as authentic, and the character of the man would seem to render it probable.

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GEORGE BURDER.

Another gentleman in whose society I have felt a deep interest, and whose venerable age and high standing must be my apology for mentioning his name, is the Rev. GEORGE BURDER, well known in our country as the author of the Village Sermons. I think I have never seen more of Christian meekness, sincerity, humility and benevolence, embodied in a man's manners, than are to be seen in his. In approaching him you get the impression instantly that you are in the presence of a man in whose character you cannot be deceived; and in conversing with him, you might almost fancy yourself in the company of the disciple whom Jesus loved. He is a native of London, but for several of the first years of his ministry was settled at Coventry, and for the last 26 years, has been pastor of the church of which his father was deacon, and in which he was himself baptised. Though he is 76 years of age, and has only the sight of one eye, and that but imperfectly, and withal labors under constant bodily infirmity, yet he preaches nearly half the time. Two of his sons are highly respectable ministers, and one of them the Rev. HENRY FORSTER BURDER a distinguished professor in Highbury College. *Ib.*

THE UNIVERSAL DELUGE

Tradition of the Choctaws

The Choctaws have some vague notions respecting the deluge.—They state that, at a very remote period, there was a great deluge, which spread over the whole earth. It was preceded by preternatural darkness of long continuance. They say, that at the commencement of this darkness the people went to sleep as usual, and after sleeping the usual time, they awoke, and found it dark. They slept again, and awoke, and darkness was upon the face of the earth. This excited alarm. The darkness was so great, that neighbors could have no intercourse with each other, except by torch light. After some time, they discerned, as they thought the dawning of day in the East. This occasioned great joy, and they went from house to house to congratulate one another on the return of light. But they were soon undeceived; for what they supposed to be light, proved to be a great body of water, like the sea, which, coming with immense velocity, swept away all before it. Some few, who were in more elevated situations, succeded in making rafts, and getting upon them, but the beavers gnawed off the bark, by which the logs of the rafts were tied together, and thus, after having their hopes raised of escaping the destruction which was all around them, they were plunged in the water, and irretrievably lost. One raft, however made of reeds, escaped the ravages of the beavers, and outrode the storm, and all who were on it were saved; but the number is not known.—*Missionary Herald*

ANOTHER ANECDOTE OF THOMAS PAINE.

One very warm evening, about twenty years ago, passing the house where Thomas Paine boarded, the lower window was open, and seeing him sitting close by, and being on speaking terms, I stepped in for half an hour's chat; seven or eight of his friends were present, whose doubts and his own, he was laboring to remove by a long talk about the story of Joshua commanding the sun and moon to stand still, &c. and concluded by denouncing the Bible as the worst of books, and that it had occasioned more mischief and bloodshed than any book ever printed—and was believed only by fools and designing knaves, &c. Here he paused, and while he was replenishing the tumbler with his favorite brandy and water, a person, who I afterwards found was an intruder, like myself, asked Mr Paine if he ever was in Scotland? The answer was, yes. So have I been, continues the speaker; and the Scotch are the greatest bigots with the Bible I ever met—it is their school book, their houses and churches are furnished with Bibles, and if they travel but a few miles from home, their Bible is always their companion; yet, continues the speaker, in no country where I have travelled, have I seen the people so comfortable and happy; their poor are not in such abject poverty as I have seen in other countries: by their bigotted custom of going to church on Sundays, they save the wages which they earn through the week, which in other countries that I have visited is generally spent by mechanics and other young men in taverns and frolics on Sundays; and of all the foreigners who land on our shores, none are so much sought after for servants, and to fill places where trust is reposed as the Scotch; you rarely find them in taverns, the watchhouse, almshouse, bridewell, or state prison. Now, says he, if the Bible is so bad a book those who use it most would be the worst of people, but the reverse is the case. This was a sort of argument Paine was not prepared to answer, and an historical fact which could not be denied—so, without saying a word, he lifted a candle from the table, and walked up stairs; his disciples slipped out one by one, and left the speaker and P. to enjoy the scene.—*N. Y. Com. Adv.*

As no temporal blessing is good enough to be a sign of eternal election; so no temporal affliction is bad enough to be a evidence of reprobation: for the dearest son of God's love was a man of sorrows and acquainted with grief.

Arrowsmith.

They who are easily flattered are always easily cheated.

Poetry.

THE RETROSPECT.

Weary pilgrim, full of years,
Bent and wither'd dim and grey,
Tell me how to thee appears
Life's departing, closing day?

Weak and feeble though I bend,
Faith is firm and hope is bright,
All is goodness to the end,
At the eventide 'tis light.

Oft I turn me back to view
All the journey of my days:
Ah! how many hitherto
Are the pleasant hills of praise!

When my feet, in infant hours,
Idly round the cradle play'd;
When, in dear parental bowers,
Helpless children found a shade.

Like to Jacob, who was sent
To a world of strife and care,
Having nothing, when I went,
Save inheritance of prayer.

As I feel my sun descend,
As my winter shuts the year,
Mercy makes it to the end,
Cold indeed, but brightly clear!

Often think I, when I gaze
On such mercy and such truth,
Age has beams, in winter days,
Brighter than the spring of youth.

I have seen at shady eve,
When the vale is dark beneath,
Yonder sun its brilliance leave
On the mountain's icy wreath.

So, methinks as years decay,
Graces shed a brighter glow,
Beaming heaven's eternal ray,
On the Christian's head of snow.

From the Visitor & Telegraph.

WOODS ON INFANT BAPTISM.

Dr. Woods' late work on Infant Baptism was introduced to the reader last week; we now proceed to notice his argument on an important position, which, till shewn to be defective, establishes the doctrine in question: The position is, that "*the Scriptures of the New Testament understood according to just rules of interpretation imply that the children of believers are to be baptized.*"

In supporting this position, he introduces a rule of interpretation of the highest consequence in discovering the true meaning of the Scriptures, viz: "That we put ourselves, as far as possible, in the place of those who gave instruction, and of those who received it." With this rule before us, he invites us to examine the commission which Christ gave his disciples to proselyte all nations. This command was given by a *Jew* to a company of eleven *Jews* who had never heard of excluding infants from the ordinance appointed as a seal of the covenant between God and his church. "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. The word MATHETEUSATE" says the Doctor, "rendered *teach*, properly signifies, *make disciples; proselyte; convert to the Christian Religion.* The commission then is this: "*Go ye proselyte or make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*" This command was given *by a Jew* who was perfectly acquainted with all the institutions and laws appertaining to the religion of the Jews, with the customs and usages of that people, and with the dispensations of divine providence towards them. And the command was addressed *to Jews.* Now whatever there was in this general circumstance, which could have an influence upon the meaning of the command, or which would naturally cause it to be understood in one way or in another, is worthy of special attention.

And here it is to be considered that the Jews were required by the divine law to make proselytes to their (the Jewish) religion; and that at the time Christ came, there were many proselytes both in Greece and Rome. "And whenever Gentiles embraced the Jewish religion, they were treated in regard to circumcision according to the Jewish law; that is they were circumcised —*parents and children.* This was the law of the Jews; and this was the uniform practice. Hence it must be easy to determine, how Christian Jews would be likely to understand the duty of proselyting idolaters and unbelievers to the true religion. Suppose that God, previously to the Christian dispensation, had selected twelve Jews, and sent them forth to convert Greeks and Romans to their religion, and without any mention of children, had merely given them this commission; Go ye, *proselyte* and *circumcise* them. Would they not have understood such a commission as requiring them to circumcise the children of converted Greeks and Romans? Unquestionably they would. And why? *Because they were Jews, and had always been accustomed to the circumcision of the children as well as of parents.* In obedience to this divine command, they would have gone to the people specified, and in all the instances in which men were made proselytes, would have circumcised them and their children.

"Again. Suppose, in such a case a command had been given, which included baptism with circumcision; thus: *Go ye and proselyte those nations circumcising and baptizing them.* Still not a word about *children*; but simply, go and proselyte those nations to Judaism, *circumcising and baptizing them.* Most certainly they would have understood that baptism, as well as circumcision was to be applied *to proselytes and their children.*

But suppose that baptism had been put in the place of circumcision, as the sign to be put upon proselytes to Judaism; and so the command to those Jewish teachers had been: *Go ye, proselyte and baptize the people of Greece and Rome.* Must they not have understood the command in the same way? Surely those who were acquainted with the commands and institutions which God gave to Abraham and to Moses, and who had always been accustomed to observe them, could have had no doubt, that the rite which marked the relation of proselytes to God, was to be applied to their children also."

In connexion with this view of the subject he examines a passage in Matthew xix: 13. 14, "Then were brought to Jesus little children, that he should put his hands on them and pray, and his disciples rebuked them. But Jesus said, suffer little children to come unto me and forbid them not for of such is the kingdom of Heaven." The original words, translated—for *of such is the kingdom of Heaven*—are translated in Matthew v—*theirs is the kingdom of Heaven.* The phrase kingdom of Heaven is used in the New Testament to denote the Christian dispensation or the church of Christ. According to these views, our author gives the following paraphrase of the passage under consideration. "These little children, whom you would hinder from being brought to me for my blessing, are objects of my kindest regard. They, and such as they, stand in a near relation to my church. The kingdom which I am setting up, is not to exclude or overlook them, but to embrace and cherish them. Peculiar favor was shown to children under the former dispensation; think not that less is to be shown them under my reign. Look not upon them, therefore with feelings of indifference. Strive not to deprive them of my blessing: but suffer them to come unto me; for to such children the privileges of my kingdom belong."

After examining other passages which imply the doctrine in question, the Doctor comes next to the *facts* recorded in the Book of Acts respecting *household* baptism. It is said of Lydia that she was baptized and her *household* —of the Jailor that *he* was baptised and *all his* immediately. It is altogether probable that there were children in those families—but nothing is said of the conversion of any one in either of these *households* except Lydia and the Jailor. Let these facts be compared with the Journal of Baptist Missionaries. When did a Baptist Missionary ever write of baptizing a family or a household? Who ever read in the Journal of a Baptist minister of a *household* baptism—the baptism of a whole family?

Again, if Jesus Christ did not intend that infants should receive the seal of membership to his church under the *new* dispensation, as they did under the old—should we not expect that he would tell his disciples plainly that *infants were no longer to be admitted to his church!* And should we expect that his Apostles would in the same breath tell us of the conversion of a *single individual* and of the baptism of *a whole family!* These considerations, together with the fact that neither Christ nor his Apostles have ever told us that infants are NOT to be baptized establish the position that the scriptures of the New Testament, understood according to just rules of interpretation, imply that the children of believers are to be baptized.

From the Boston Recorder.

NEW PUBLICATION.

A dissuasive from Controversy respecting the mode of baptism, by G. C. BECKWITH. Andover. Flagg & Gould, pp. 30, duodecimo. Mr. B informs us that "nothing but necessity could have forced him, even before his own people, on such a subject as the mere form of a ceremony." Though often urged to say something upon it he "adhered to his usual maxim of silence, for the sake of peace, until he saw a prosperous revival brought to the very brink of total declension:" and even then he consented not to dispute, but to "*dissuade his own people* from agitating such a subject of controversy." His object after adducing a variety of very familiar examples to show the real value of forms in religion, he endeavours to accomplish, by the following train of argument. 1. *Baptism* itself does not deserve so much notice. 2. The mode of Baptism is still less important. 3. All Christians are essentially agreed on this subject. 4. Baptism, whatever the mode, means the same thing. 5 Any mode will accomplish all the purposes of Baptism. 6. The mode is not essential—because all its purposes can be secured by any mode whatever, and because God has not either in his word or in his providence treated it as essential. 7 Mr. B then urges a variety of considerations to shew the inexpediency of agitating such a controversy, especially during a revival of religion.

We regret the necessity of saying any thing on such a subject; but if any thing must be said, we would wish to have it said in the style and spirit of this sermon. Like the Lectures of Dr. Woods, it has no violence, no bitterness, no dogmatism. It breathes throughout a kind, conciliatory spirit. We could not infer from any thing in the *argument* what mode of baptism Mr B practises, or to what denomination of Christians he belongs; and we really do not see how any one, not more attached to the interests of a sect than to the general interests of the Redeemer's kingdom, can peruse the pamphlet with unkind feelings towards the author, or with a disposition even to dispute respecting the mode of baptism. It was "designed solely for his own people," but since it was the means of "giving a new and lasting impulse to the revival," with which Mr. B 's congregation has so long been favored, we can cheerfully recommend it as calculated to do good among any people in similar circumstances.

RELIGIOUS PUBLICATIONS.

By reading with interest and attention these religious publications, your knowledge of the real state of the church and of the world, will become more extensive and more accurate. You will *pray with the spirit*, because you will *pray with the understanding also.* You will recommend these sources of religious intelligence to others; and thus induce them to feel interested in promoting the cause of Christ. For it is a fact, that many pious christians, do not engage as they ought to do, in advancing the kingdom of Christ, because they are ignorant of the real and pressing wants of the Church, and of the real necessities of the world. And they are ignorant, because they deny themselves the pleasure of reading those publications from which this information is obtained.—*Home Missionary.*